

THE NEW YORK PUBLIC LIBRARY
JAN 30 1913

Olive Trees



WHAT
ARE THESE TWO
OLIVE TREES ETC.
ZECH. 4:11-14.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. I. 3. 4.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

CONTENTS

QUESTIONS OF THE HOUR	245	MONOGRAPHS	250
NEWS OF THE CHURCHES	249	WOMEN'S DEPARTMENT	261
EDITORIAL NOTES	266		

OLIVE TREES,

A Monthly Missionary Journal.

SUBSCRIPTION PRICE, ONE DOLLAR A YEAR.

Postage Free to All Parts of the World.

Address:

R. M. SOMMERVILLE, Publisher,
No. 327 West 56th Street,
New York.

Cable Address: "Olivtrees, New York."

Entered as Second Class Matter at
Post Office, New York, N. Y.

Officers of the Woman's Missionary Society of Pittsburg Presbytery

President

MRS. R. M. PEARCE, College Hill, Beaver Falls, Pa.

Recording Secretary

MRS. J. S. MARTIN, College Hill, Beaver Falls, Pa.

Treasurer

MRS. S. R. WILLS, 519 South Ave., Wilkesburg, Pa.

Cor. Secretary

MRS. HARRY A. FISCHER, 3444 Fleming Ave., N. S., Pittsburg, Pa.

Supt. of Literature and Mission Study

MRS. R. W. WALLACE, 108 Lafayette Ave., N. S., Pittsburg, Pa.

Supt. of Children's Bands

MRS. J. G. CAMPBELL, 1208 Sandusky St., N. S., Pittsburg, Pa.

Thank Offering Secretary

MRS. R. H. MARTIN, College Hill, Beaver Falls, Pa.



OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

NOVEMBER, 1913.

11.

QUESTIONS OF THE HOUR.

THE GLORY OF GOD IN THE FACE OF JESUS CHRIST.*

REV. THOMAS STEWART, D.D., PINE HILL COLLEGE, HALIFAX, N. S.

"We preach - - - for God Who commanded light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II. Cor. 4, 5-6).

The fragmentary records preserved for us of the crowded life of Paul, give us glimpses of a marvelous man. The self-revelation given in his writings makes more vivid the impression of his real greatness. But before reading far we see that the inspiring principle and

**We had the privilege of hearing this discourse one fine Sabbath afternoon last summer in the old church at Grand Pre, Nova Scotia, where the late Rev. William Sommerville preached so faithfully from 1833 till failing physical strength forced him to retire from active service a few months before his departure in 1878. It made a deep impression on our mind, and at the request of a friend, the distinguished author allowed us a copy for publication in OLIVE TREES. A fresh and timely missionary message to our churches in the United States and Canada, the sermon, spoken to a handful of people in the little church at Grand Pre, will thus be repeated to thousands.*

motive force of his life and writings is devotion to another and a greater than he. Through all his splendid and unceasing activity ran the idea so well expressed by Myers in his great poem, "St. Paul":

"Christ! I am Christ's! and let the name suffice you,

Ay, for me, too, He greatly hath sufficed;

Lo, with no winning words I would entice you,

Paul has no honor and no friend but Christ."

In the words of our text Paul gives the reason for this devotion. "We preach Christ Jesus as Lord, for God hath shined in our hearts."

Two truths are there declared. First, that the true knowledge of God in Christ prompts its possessor to give the same knowledge to others. It is like heat; every heated substance gives out heat and warms what comes in contact with it. It is as leaven, which our Lord Himself used as a similitude of the Kingdom. Every particle on which leaven exerts its power is not only leavened, it becomes leaven for its unleavened neighbors, and transmits the energy it has received.

So it is with the soul of man. Every heart into which God shines becomes in its measure light, a copy of the heart of

God, and is inspired with the love that sorrows over and seeks for men. The fact that God had shined in Paul's heart sent him out on his career of self-sacrificing zeal. No man has real knowledge of God, who has not, as a consequence, some measure of earnest desire for the extension to others of the light that has shined for him. There may be intellectual knowledge; a man may be a learned theologian; he may know the history of theological discussion, and be very clear and decided in his beliefs, but if he does not seek to spread his knowledge, if he does not work in some way to bring his fellowmen to the light, he has not yet attained to the knowledge of God, which is life eternal.

The second fact declared is that God is the source and giver of the knowledge of Himself. No doubt there are various helps. Manifold and diverse are the methods and means by which God leads men to know Him; but by whatever means and by whatever roads, it is He that leads. No heart is enlightened by that knowledge except the hearts in which God has shined. No heart in which He has shined is without that knowledge.

Consider then:

I.—The light of the knowledge.

The word "light" is, literally, "illumination," and the Apostle's statement may be understood in either of two ways: (1) "The illumination of the knowledge" may be "the illumination that the knowledge of God gives." The heart is dark that knows not God, no matter what else may be known. The widest range of human knowledge is only a little wider than the narrowest compared to the vast uncharted seas of the unknown. In comparison to the size of the earth, the highest mountains and deepest valleys are no more than the roughness of an eggshell. Measured from the sun, the Alps are not

appreciably higher than the seashore. Measured from the height of the heavenly wisdom, what value can be given to the little space by which one man's knowledge exceeds another's? The whole reach of our boasted intelligence is, in comparison with what we do not know, less than the proverbial "drop in a bucket." The tendency of men to despise or to envy their fellows who have, or know, a little less or more than themselves, is as absurd as if an ant in a hill were to set up as king because he had succeeded in gathering one grain more than the next ant.

The real knowledge is the knowledge of God. "Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me."

It is recorded of one of the world's really great men, whose discoveries have been of immeasurable blessing to countless hosts, that he was once asked what he regarded as the greatest of his discoveries. The wise man answered, "The greatest discovery I have made is that I have a Saviour." Note this, no matter what unbelievers, learned or ignorant, may say, if you ask anybody who has true knowledge of God, no matter what else he may know, he will tell you that the sum of human knowledge is of small account beside the knowledge of God.

The truth of this may be seen in national life. The Romans were a mighty people. In many respects an admirable people; but life in Rome in the palmiest days of the republic would not be desirable in any man's eyes to-day. Greece was a land of high art and noble philosophy. There, probably, human wisdom reached its highest. For Greece everything that art and culture could do was done, and Greece was rotten. The

Hindus are in many respects a cultured and learned people, but no man dare print or tell in public what life in India is—more especially what its worship is.

The knowledge of God is the true illuminant of life. "The knowledge of the Holy is understanding."

(2) The literal translation is "hath shined in our hearts, for the illumination of the knowledge"—and so the Apostle's meaning would be that God's purpose in so shining was that those whom He enlightened might spread the light. In other words, he would say, "God gave us light that we might spread it."

It matters not which meaning we take, both are true. The real knowledge is the knowledge of God, and that knowledge is given that we might hand it on. God gives to us that we may give to others, and unless we are doing something to spread the light we may well question if we have really got it ourselves.

II.—But the Apostle speaks not merely of the knowledge of God. It is "the knowledge of the *glory* of God."

No race of man, however savage and low, has yet been found wholly without some more or less crude and grotesque belief in a god.

"From countless hilltops, as of old,

The fire upon the altar flares,

Through countless rites, in countless
tongues,

Men offer their imperfect prayers."

In roughly carven blocks of wood, in stones deep graven by the restless sea, in fierce wild beasts, in freaks of nature, in sky-piercing mountains, mighty rivers, flaming volcanoes, the glorious sun, men in many lands and ages have found their gods. From sun-worshipper to the adorer of his own horrible handiwork, all seek the favor or desire to avert the wrath of

their god. I suppose that in some sense their gods are glorious to those worshippers. But what they would consider glory, the qualities for which they give praise and trembling adoration to their gods, we regard with shuddering horror. They have no conception of a God "glorious in *holiness*." There are, no doubt, beautiful precepts in the teaching of Confucius, and the moral maxims of Buddhism may be freely acknowledged; but the rites with which their gods are worshipped, the level of morality permitted by their religion, show how far the worshippers are from the knowledge of the glory of the true God.

We see the glory of our God in His works. On earth and sky and sea they lie around us, challenging our praise, and we join in Job's recognition of God's glory in creation, and the psalmist's adoring song.

We see the glory of God in His Providence, in "His most holy, wise and powerful preserving and governing all His creatures, and all their actions."

But above all we see the glory of God in the work of redemption, or, as the Apostle puts it, "in the face of Jesus Christ." There we have the clearest, most glorious and only satisfying revelation of God.

He is "glorious in holiness, fearful in praises, doing wonders;" we acknowledge and adore, but tremble. "He is of purer eyes than to behold evil;" we acknowledge and adore, but tremble. He "doeth according to His will in the army of heaven and among the inhabitants of the earth;" we acknowledge and adore, but tremble. "None can stay his hand from working;" we believe it and remember our sin, and are crushed in the dust.

But we hear a voice calling to us in our despairing dread, and we dare to look up and we see bending above us a face, the

face of a fellow-man, a face "so marred more than any man's." We know the face,

"And beneath its smile we can trembling trace

The print of the wounds of love."

And there "comes a human voice,
Saying, 'O heart I made, a heart beats here!

Face My hands fashioned, see it in Myself!

Thou hast no power nor may'st conceive of Mine,

But love I gave thee, with Myself to love,

And thou must love Me who hath died for thee.'"

It is the face of a brother man, who is yet more than man; and "in the face of Jesus Christ" we behold "the glory of God." And "the light of the knowledge of the glory of God" is given that we may walk in the light, but also that we may spread it.

And what do we see in the face of Jesus Christ? What is the glory of God?

1. *Hatred of Sin.* When He was visibly with men, evil had no quarter from Him. If He had not been so inexorably opposed to it, He need not have died.

2. *Infinite, patient love for the sinner;* longing, waiting, entreating love. This is the glory of God, that though He hates sin and has determined to deal with it, though He has all power in heaven and on earth, and does according to His will, He is love and in Christ is reconciling the world unto Himself, not imputing to men their trespasses. This is the God we worship, and we must worship Jesus Christ or we have no God whom we can worship at all. We would fear, we could shrink in terror, but there would be no trust, and therefore no true worship, for love would be far away. But we see "the glory of God in the face of Jesus Christ." Who can refuse the homage of adoring love, the devotion of a loving heart?



The great world's heart is aching, aching in the night,
And God alone can heal it, and God alone give light;
And the men to bear that message, and to speak the living word,
Are you and I, my brothers, and the millions that have heard.

We grovel among trifles, and our spirits fret and toss,
While above us burns the vision of Christ upon the cross;
And the blood of God is streaming from His broken hands and side,
And the lips of God are saying, "Tell my brother I have died."

O voice of God, we hear Thee above the shocks of time;
Thine echoes roll around us, and the message is sublime;
No power of man shall thwart us, no stronghold shall dismay,
When God commands obedience and love has led the way.

—Missions.



The spirit of Christ, when it enters the mind, destroys selfishness and makes us feel that every human being has a claim upon us.—*Stalker.*

NEWS OF THE CHURCHES.

ABROAD.

There are no letters from the foreign fields in OLIVE TREES this month. The correspondence has been taken up with business matters demanding the attention of the Foreign Board. We had the privilege of hearing Rev. A. I. Robb, D.D., address the Second Reformed Presbyterian Church, Communion Sabbath evening, on the conditions in China and the present opportunity for gospel work in the new Republic. And we felt that the addresses he is delivering to the different congregations of the Church would more than make up for the absence of letters in many issues of the magazine. We hope to have letters, however, for the next number.



A cablegram, dated October 22, brings us the good news that at the October Communion in Tak Hing there was an accession of 24 to the membership of the Church.

AT HOME.

Ohio, Utica.—Another sheaf of golden grain has been garnered. The Ladies' Missionary Society of Utica, Ohio, wishes to bear testimony to the beautiful life of Mrs. Robert McFarland, who has been for many years a loyal, faithful member. Her kindly generous spirit expressed by her life during all these years has been a benediction to us. Bearing afflictions without a murmur, she is a worthy example. Her pleasure in following the injunction of the Master, "freely ye have received, freely give," inspires us to take up the work she has laid down and press on to more and better things.

In her going home we have lost a faithful counselor and true friend, and we acknowledge the hand of God and realize that what He does is best.

MRS. D. O. TORRENS,

MRS. J. H. KIRKPATRICK,

Committee.

Kansas, Olathe.—Again God hath spoken to our Olathe society by His Providence, in calling to Himself Mrs. Margaret Wright, a much loved worker and charter member of our society. She passed to her rest April 30, 1913, after a faithful and devoted life to her Master. She was kind of heart, humble, sympathetic, Christlike, and endeared herself to a large circle of friends, not of her own age only, but to the young who sought her fellowship. We will greatly miss her in the assembly of God's people. She could truly say, "The habitation of Thy house, Lord, I have loved well."

Her peaceful and triumphant death evidenced an abundant entrance into Christ's Kingdom. To the bereaved husband, family and loved ones, we extend our sympathy.

COMMITTEE.



There are beauty and use in strength; there are beauty and use in feebleness also. All are not made alike. God, Who cut no two leaves upon a tree after the same invariable model, shapes also His soul-work after His own will variously.—A. D. T. Whitney.

MONOGRAPHS.

SYNOD'S APPROPRIATIONS TO MISSIONS.—II.

\$30,000 *For Syrian Mission.*

I.—Is this an undue proportion of the Lord's tenth? II.—Does the Board use means not at the disposal of other schemes, to reap the field, and thus draw away money that should go elsewhere?

Considering these matters separately, will the reader observe that answer to "I" is difficult, if not impossible. Who knows if the tenth is paid? Some pay it conscientiously. Some pay more. But do all pay the tenth? The writer does not know. Some think they know, and some are sure of it, and their judgment is nearly always on the negative side. Are they right? Again, the writer does not know; but he views their statement, based on uncertain knowledge, with doubt. Taking the denomination as a body, the writer is inclined to the notion that the very large proportion strive to pay the tenth. This is believed to be nearly uniformly true with wage earners. For those who have lots of money, it should be remembered that they are sought after by "every Tom, Dick and Harry that goes a-begging," and the army of these is not small; and you could scarcely pray that their number might increase. The tenth of some finds channels which divert part from the denomination.

The total contributions of the Church for the year ending April 30, 1912, were \$234,361. From this should be deducted income from endowments and mortgages and bequests and legacies in hand during the year. Without figuring these exactly, probably the \$34,361 could be cancelled as offsetting, leaving the total contributions at \$200,000. For the year 1912, the appropriation to Syrian Mission was \$20-

000. Receipts from congregations were \$9,646.14; from Sabbath schools, \$2,634.79; from individuals, \$801.00; total contributions for Syrian Mission, 1912, were \$12,081.93—about 60 per cent. of the appropriation. Southern Mission had an appropriation of \$6,500, and received from congregations, Sabbath schools and individuals, \$3,431—about 52 per cent. Home missions received an appropriation of \$13,000, and received from congregations, Sabbath schools and individuals, \$6,740.96—about 51 per cent. Mission in China received an appropriation of \$20,000, and received from congregations, Sabbath schools and individuals, \$12,351.20—about 61 per cent. Indian Mission received an appropriation of \$6,500, and received from congregations, Sabbath schools and individuals, \$4,380—about 67 per cent. The reader will observe that the Syrian Mission did not receive an undue proportion according to Synod's appropriation, two schemes receiving a larger per cent.

Should any be inclined to the view that Synod's appropriation of \$40,000 for foreign missions for year ending April 30, 1913, was too large, his view might be modified by remembering that all the contributions of 9,000 people for carrying the gospel to those in heathen darkness is less than \$25,000 for year ending April 30, 1912—about \$2.80 per member. If a man's income is \$600—a low estimate, and with one-tenth—\$60—for the Lord's portion, he would take \$2.80 of the \$60 and put it into foreign work; he would do this as the steward of God, dealing with what belonged, not to him, but to the Lord. Has the steward, in giving \$2.80 of the Lord's money, dealt unwisely, unjustly, when \$57.20 are left for home work? Increasing the appropria-

tion to \$50,000, which at present rate of giving would add \$6,000 to the income, making contribution to foreign work \$31,000, the proportion of the \$60 tenth would be about \$3.44. This is not, it is believed, too much to go to foreign mission work, with \$56.56 left for home work.

The writer is aware that not all, not nearly all, the 9,000 members are wage-earners. Some are old; some are feeble; some are sick; some are children. The head of the family, who usually represents the income, represents the wife, thus reducing the number about two-fifths at one clip. But these things do not change the fact that the supposed tenth for year ending 1912, was about \$200,000, which would represent a gross income of about \$2,000,000. Of the \$200,000 contributed, one dollar in eight went to missions.

Has the Foreign Board asked too much in asking a larger appropriation? Has Synod asked too much? Before you answer, read this: A young man was passing, when suddenly children cried out, "A boy is drowning!" He ran. He threw off his coat as he ran! He plunged in, diving deep. By hard struggle and kind Providence, he brought the boy from the bottom; and to find he was his own little brother! When you get to the other side and meet some one from Syria or China, redeemed from heathen darkness to the joy of heavenly felicity, will you, as some one, all happiness, takes your hand, feel aggrieved that you gave \$3.88 of the Lord's money to send to him the gospel? Is \$3.88 too much of the \$60 tenth to give to foreign missions?

II.—The answer to the second proposition, *i. e.*, *Does the Foreign Mission Board use means, not at disposal of other schemes, to reap the field, and thus divert money into mission treasury which should go to other work?*

First—It is frankly admitted that foreign work, because of its character and purpose, has an advantage—not more probably than God intended, but an advantage. The appeal for those "sitting in darkness and have no light" comes home to the heart. In gifts to the work there is song of thanksgiving, and intense desire that those whom Satan has bound may be set free through the blood of the Omnipotent Christ. The very words, "Foreign Missions," stir the soul in a way which other schemes, because of familiarity, do not.

Second—Furthermore, it is admitted that the Foreign Board does use means not at the disposal of other Boards, to awaken and increase interest in the work. Missionaries at home on furlough visit, as far as strength and opportunity permit, the congregations of the Church. This, however, is not to be too critically defined as a means used by the Board to increase contributions. Rather, as has taken place ever since the first missionaries came home on furlough, these workers have reached as many congregations as they could, because the people wanted to see them and hear them. The people listened, leaning forward. They were moved at the sad condition of their fellow beings without the gospel. When all the people joyfully, insistently, move with one consent along a given line, the Foreign Board is absolved from responsibility. It is like the charge up Missionary Ridge, when the inspiration of victory was too much for the soldiers, and, orders or no orders, up they went! The churches want to hear the missionaries, and, Board or no Board, they just will!

But some might answer, "The Foreign Board has done more; it has sent out missionaries at home to travel over the Church." Yes. There is, however, a reason; and that reason is, not primarily to

have the missionary visit the churches, but to give a missionary invalided home (himself or wife) a line of work congenial and helpful while under the care of skilled physicians, to await, with earnest prayer and supplication, the will of God in the case. When a missionary is invalided home, the Board does not send out a wireless to tell him his salary stops. Rather it meets him with greetings and encouraging words, and with instruction to seek the best medical advice. Not many in the home Church have had opportunity to see the veteran Corresponding Secretary pacing up and down the dock, waiting for the ship and the gangway to be thrown out. Missionaries continue missionaries until providential indications point to an indefinite stay in the home land. During the waiting period, if able, the missionary does some traveling through the Church, and at the request of the Board. In this the Foreign Board uses means not at disposal of other schemes. But that other schemes receive less liberal contributions because of this is doubted. The Syrian Mission received 60 per cent. of the appropriation, 1912; the Mission in China, 61 per cent., while the Indian Mission received 67 per cent.

In fine, the method of raising money for the schemes is one which gets close to this whole matter. This may be presented in another paper.

F. M. FOSTER.

New York City.

JOHN R. MOTT'S EXPERIENCES IN CHINA.

I know you will wish to have as soon as possible at least a brief and unofficial letter regarding the conferences recently conducted in China in the name of the Continuation Committee. The country was divided into six areas, and sectional

conferences were held in Canton, Shanghai, Tsinanfu, Peking, Hankow, and Mukden respectively. Of the twenty-two provinces of China all but the distant provinces, Kansu and Kweichow, were represented at one or more gatherings, even Szechuan, the westernmost province, having delegates at three. The aim was to hold down the attendance to fifty, but it was found necessary to admit seventy-five in order to ensure the representation of all important interests. Approximately one-third of the delegates were Chinese, a larger proportion than characterized the Indian representation in India. Of the seventy or more missionary societies at work in China, all of importance sent delegates. This included the various Lutheran bodies of Germany, of the four Scandinavian countries, and of America; the different sections of the Anglican Communion, which had among its delegates seven of the eight bishops who were in China at the time; and the many other regular societies of Europe and America. In all the conferences the discussions were interpreted into Chinese. Each conference decided for itself whether or not to have findings. As a matter of fact, all determined to have them. No conference knew the findings of the preceding conferences. This made the striking unanimity of their conclusions and recommendations on certain subjects all the more significant and valuable, and made the differences on other points equally suggestive and useful.

The tour in China culminated in the National Conference. This was held at Shanghai in the famous Martyrs' Memorial Hall, first used for the sessions of the Centenary Missionary Conference of 1907. The delegates numbered 120, or double the number who attended the National Conference in India, and even then it was difficult to include all the leaders

whose presence was deemed essential. As in the case of India, the personnel was truly notable and will command confidence in the decisions reached. Among the delegates were many of the missionaries of China, who took a prominent part in the Centenary and Edinburgh Conferences. I was told that the forty Chinese delegates constituted by far the most able company of Chinese Christian leaders ever assembled. The conference was fortunate in having present Dr. Haigh, of the Wesleyan Missionary Society, Mr. Bardsley and Mr. Baylis, of the Church Missionary Society, and Dr. Franklin, of the American Baptist Missionary Society, the first two being members of the Continuation Committee. The conference was divided into ten committees. An entire day at the beginning and many subsequent hours were devoted to thorough committee work, each committee taking as the basis for its deliberations the printed findings of the five sectional conferences of China, and also consulting carefully the reports of the Committees of the Centenary Conference of 1907, the reports of the Commissions of the Edinburgh Conference and the Findings of the National Conference, held in India in January.

Many assured me that nothing less than a grave crisis in the relations between the Chinese Christian Churches and certain of the important missions was impending. The Chinese were received into these conferences on an equality with the missionaries both in the general deliberations and in all the committee work; their full worth was recognized by assigning them to positions of leadership, such as the chairmanship of some of the committees; the fullest opportunity was afforded them to express their point of view and convictions on all subjects, including even the training of missionaries; absolutely

nothing was done apart from them; they were given their place in the new committee appointed to carry out the conclusions of the conference; and as a result of all this, the possibility of such a crisis seems happily to have been averted. This is most important, for if ever the Chinese Church needed to be closely related to the organized forces of historic and vital Christianity throughout Christendom, it is during its present stage of development.

In a wonderful and effective way this National Conference blended the streams of experience, ideas and influence of the Centenary Conference and the Edinburgh Conference, and also brought to bear, as it were, the superinduced current of present-day thinking and discussion on the same problems. The findings of the conference register the best thought and outlook of many of the most discerning Christian leaders in China in this critical and eventful time. It would be difficult to overstate the value this should be to the entire Church of Christ in the West at a time when so vast and imperative demands are being made upon her for co-operation. Moreover, the conference inaugurated lines of investigation and processes of study of mission problems, which, if pressed with patience and care, will help greatly in evolving a science of missions and in promoting missionary efficiency. In other words, this conference, like its prototype, Edinburgh, can best be interpreted not as an end, but as a beginning. In different departments of missionary activity the conference afforded gratifying evidences of the development of a truly adequate missionary policy. This was possibly most noticeable with educational missions and the Chinese Church. With reference to medical missions also, the findings, based largely on the report of the National Medical Missionary Conference at Peking, which was

addressed to the chairman of the Continuation Committee, afforded similar grounds of encouragement. While one finds not a few indications in China of ably conceived and conscientiously followed missionary policy on the part of individual workers and individual missions, there has been sadly lacking in this as in other fields of Asia, and for that matter in Western lands, truly comprehensive missionary policy in the sense of plans entered into intelligently and adhered to loyally by all the Christian bodies at work.

It would require a long letter even to catalogue the definite schemes of co-operation which were considered and recommended by the National and sectional conferences. In this matter of closer co-ordination and unification of the forces China bids fair to lead the world. The conference, after careful consideration, decided to create what is called the China Continuation Committee. This is composed of fifty-one missionaries and Chinese leaders with an executive of fifteen. The whole committee plan to spend a week together each year, and the executive to hold annually at least three meetings. The chairman is Bishop Roots, of Hankow; the vice-chairman is the Hon. Chang Po-ling, possibly the most influential Chinese Christian, and the honorary secretary is Mr. Bondfield, of the British and Foreign Bible Society, who did so much to ensure the success of the Centenary Conference. Two executive secretaries have been called to devote all their time to the service of the committee—Mr. Lobenstine, who is well qualified by years of efficient work in the Presbyterian Mission and as secretary in famine relief activities, and Mr. Cheng Ching-yi, of the London Mission, remembered by all Edinburgh delegates for his remarkable seven-minute speech and as the one there appointed to represent China on the Con-

tinuation Committee. I am glad to add that both of these men have accepted their appointment. The committee as a whole is one of the ablest related to the missionary enterprise in any field. They are taking up their work seriously. Wherever I went in China I found missionaries and Chinese workers eager for the wise leadership which such a representative and trustworthy committee can afford. They assured me they wanted no more conferences which would result simply in talk and resolutions. These same persons expressed the greatest satisfaction at the end of the National Conference because it did result in something constructive and tangible, and does afford promise of giving effect to the conclusions of the conference.



It has occurred to me that you would like to have a word about my recent visit to Mukden. At the request of the Scottish, Irish and Danish missionaries who attended the conference held in Peking, I decided on short notice to conduct a similar conference in Mukden for the three Manchuria provinces. It was attended by a large majority of the missionaries of the three Protestant missions working in this large and important area, and also by the leading Chinese Christian workers. It was highly successful, considering its necessary brevity. The evangelistic meetings which I had there with the government students were remarkable. The Governor of Manchuria assumed responsibility for the working up of the attendance, and for the providing of a suitable place for the meetings. He had erected at his own expense a vast pavilion which was crowded to the limit with fully 5000 government students and teachers on the first day. The following day the meeting was confined to a selected company of students, but it was a meeting of

even greater power. In all there were more than 700 inquirers, of whom 412 definitely accepted Jesus Christ as their personal Saviour and Lord. The number of inquirers might have been easily doubled or trebled had we felt it was wise to do so with the very limited number of workers available to guide them. As it is, the problem will be to conserve the results already secured. The Commissioner of Education sat on the platform during all the meetings, including the after-meetings, and although not a Christian man, exhorted the inquirers and those who decided for Christ to adhere to their purpose at all costs. Before I left the city, he promised that we might hold Bible classes in any or all of the government schools and colleges. All of the inquirers pledged themselves to attend such classes until the time of the summer vacation.

Tokyo, Japan, April, 1913.

THE MISSIONARY'S REQUESTS FOR PRAYER.*

His first request:

PROTECTION FROM THE OPPONENTS OF HIS MINISTRY.

Strive together with me in your prayers to God for me; that I may be delivered from them that do not believe in Judea; and that my service which I have for Jerusalem may be accepted of the saints; that I may come unto you with joy by the will of God, and may with you be

**Selected from "Preces Paulinae," or "the devotions of the Apostle Paul." A little volume strongly recommended to the students of the Theological Seminary, of Belfast, Ireland, by the Professors in 1857. And we take this opportunity to pass on the recommendation to students of Theology in the United States. The book is out of print, but may be found in second-hand book stores.*

refreshed (Rom. 15, 30-32). Paul needed protection from unreasonable and wicked, because unbelieving, men. He was in danger from the Jews on the one hand and from pagans on the other. The prejudices of the former and the idolatries of the latter were alike arrayed against the Ambassador of the Cross. In preaching Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, he found that they not infrequently, like Pilate and Herod, laid aside their animosities to make common cause against the truth. Many a time had he been as a bird escaped from the snare of the fowler; and tracing his past deliverances to the hand of his Father in heaven, he could not forbear, when perils loomed yet more thickly in the horizon, to beseech a friendly commendation of his interests to the Providence which he had already found so watchful, so prompt, so efficacious. The hint should not be lost upon us. It were well to redouble the number and the urgency of our entreaties, that the intrepid missionary band who have gone forth unto the Gentiles, not counting their life dear unto them, may be kept undismayed and uninjured amid the menaces and machinations of the uncivilized and un-Christian nations among whom they are called to labor. Many and signal have been their rescues from impending death; and who can say that it was not at the beginning of some supplication offered for them in the home land that the commandment came forth for their preservation (Dan. 9, 23; Isaiah 15, 24).

His second request:

APTITUDE FOR THE WORK OF THE MINISTRY.

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I

may open my mouth boldly, to make known the mystery of the gospel for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak" (Eph. 6, 18-20; Col. 4, 3-4). "We trust that He will yet deliver us; ye also helping together by prayer for us, that, for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf" (II. Cor. 1, 10-11). This great missionary knew that the mere prolongation of his life would in no way subserve the cause of truth, if his lips were sealed through



ST. PAUL.
(From a Glass Vase, fifth Century.)

slothfulness, impotence or cowardice. So his second charge to his believing friends was that they should request for him "a door of utterance" and "all boldness" to speak the word. He earnestly longed for continued opportunities for usefulness, together with increased power to avail himself of them. Especially when "in bonds" did he need prayer to be made that his usual heroic boldness might not forsake him. The highest attainment of excellence will be insufficient to guard us in the hour of temptation. Abraham, the father of the faithful, allowed his trust in God to be overpowered by the fear of man. Moses, who was the meekest of all men, gave way to impatience

and irritation beside the rock at Meribah. And even so might lion-hearted Paul have quailed before the tyrant Nero, had not the Lord stood with him and strengthened him, that by him the preaching might be fully known, and that all the Gentiles might hear (II. Tim. 4, 17). Nor may we deem the subject of this request irrelevant in our day. As it has been well observed, "We meet with boldness everywhere. Satan is bold in his onset upon the Church of Christ. Sin is bold in developing its dark designs. Error is bold in its attacks upon truth. Men are bold in disseminating soul-destroying doctrines, and in following corrupt and superstitious practices. The whole kingdom of darkness is moving on to the coming battle with the Kingdom of Christ with a boldness of enterprise and of attack which fills the mind with awe and wonder. Is it at all congruous that men should have boldness enough to declare their sins, to speak of them, to proclaim them, to wear them, to glory in them; and that those who are sent to fight against the corruptions of the world should in the meantime hang down the head and be tongue-tied? That men should have more boldness to destroy themselves and do Satan's work than we to save them and to serve God?"*

The question is susceptible of but one reply - - - -

His third request:

SUCCESS AS THE RESULT OF HIS MINISTRY.

"Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men; for all men have not faith" (II. Thess. 3, 1-2). The missionary might plant, but no fruitage would be seen, unless God gave the increase. Hence the desire of Paul that the word

*Winslow's *Glimpses of Truth*.

of the Lord might "have free course and be glorified." He wished that every hindrance to the rapidity of its progress might be removed; that every facility to its universal spread might be secured. He wished it to have unimpeded course throughout the world and unopposed entrance into the hearts of men. He wished it to be embraced, that it might work its wondrously transforming effects, and so win glory for itself and for Him Who has sent it forth as the message of His love.

We may briefly gather up the motives to which Paul adverts in urging his request for the presentation of these entreaties. "*For the Lord Jesus Christ's sake*"—in remembrance of His work, in promotion of His cause, in furtherance of His glory. "*For the love of the Spirit*"—in honor of Him Who shows His compassion in the enlightenment, the renewal, the guidance, and the sanctification of the soul. "*That I may with you be refreshed*"—edification in the faith would be secured by the continuance and benediction of his labors. "That the word of the Lord may have free course and be glorified *even as it is with you.*" - - - Thankfulness to God demanded that having themselves received the blessings of His salvation, they should implore the extension of His mercy to those who were yet ignorant of His grace. - - - As in behalf of temporal, so in behalf of spiritual benefactors, gratitude may befittingly lead us to the footstool of mercy. In this respect may those who water others be watered also themselves—those who enlighten others have fresh light poured into their own souls—and those who gladden others find a new influx of holy joy to cheer them in the prosecution of their toils.

Bless all whose voice salvation brings,
Who minister in holy things :

Let many in the Judgment Day,
Turn'd from the error of their way,
Their hope, their joy, their crown appear;
Save those who preach, and those who hear.

—*Preces Paulinae.*

A WOMAN THE FIRST FOREIGN MISSIONARY FROM AMERICA.

According to interesting correspondence in the last issue of *The Moravian*, the first missionaries to be sent from America to foreign fields were Moravians, and the very first of all appears to have been a woman. The question was raised by an article prepared by Miss Belle M. Brain, for the *Sunday School Times*. In this, Miss Brain spoke of Adoniram Judson and his bride, who went out in 1812, as among the first foreign missionaries from America. A Moravian pastor in Easton, Pa., Rev. W. H. Romig, questioned the statement, declaring that the Moravian Church had sent out many missionaries prior to the year 1810, when the first foreign missionary society—the American Board—was founded. When confronted by Miss Brain with the statement that the Moravian missionaries were sent to the Indians, and were not, therefore, "foreign missionaries," Mr. Romig produced the needed proof to the contrary in a letter, of which the following is a part:

"Rev. Josef Müller, D.D., the official archivist of the whole Moravian Church, at Herrnhut, Saxony, Germany, has furnished Rev. Paul de Schweinitz, D.D., at my request, a list of six men and two women, born in America, and sent as missionaries to Egypt, and the slaves of the West Indies, long before the year 1810. There were doubtless others, but this list should be sufficient. The list is headed by John Antes, born in Frederick

township, Philadelphia County, Pa., on March 24, 1740; he was a missionary of the Moravian Church in Cairo, Egypt, 1769-1782, and died in Bristol, England, on December 17, 1811.

"Of the whole list, five out of the six men were Pennsylvanians, so that the honor will come back from New England and New York to Pennsylvania."

Mr. Romig's continued study of early Moravian history then brought to light the fact that even John Antes was not the first foreign missionary to go out from America, but that he was preceded by other Moravians. Mr. Romig says:

"Later research has shown that the missionaries named by Dr. Josef Müller, of Herrnhut, Germany, were probably not the first, and that the first were sent out probably in 1758, or even earlier. Rev. John Levering, of Philadelphia, sent to the West Indies in 1759, appears to be the first minister, but there appears to have been at least one woman who went at an earlier date. With the aid of Dr. John Jordan, of the Pennsylvania Historical Society, and Dr. W. N. Schwarze, archivist at Bethlehem, Pa., I am trying to secure the ultimate facts. Dr. Müller has also furnished some important additional material from the Herrnhut Archives."

After writing the above, Mr. Romig located the name of the earlier woman missionary. She was Susan Elizabeth Kaske (maiden name, Funk); born in Germantown, Pa., on November 18, 1721, converted under the preaching of Count Zinzendorf, in 1741, married to George Kaske, missionary to Berbice, South America, on May 18, 1746, and served in that mission until 1763. She died on July 28, 1804, at Bethlehem, Pa.

Thus it appears that the honor of being the first foreign missionary to go out from America belongs to a woman,

and a brave, devoted Christian she must have been to face the dangers of a long sea voyage and the terrors of wild tribes in those long-gone days.—*The Presbyterian*.

WHAT A HELPLESS SWEDE DID.

Several years ago I heard Mr. Nathan, at that time a missionary in Morocco, preach a sermon in St. Louis, on "The Hidden Minister." In illustrating his subject, he told of a young Swede who was converted in one of Mr. Moody's meetings in Chicago. After his conversion the Swede came to Mr. Moody and wanted to know what he could do for Jesus. Mr. Moody looked the young man over; for he was awkward and illiterate. Finally Mr. Moody said:

"How would you like to be a sandwich?" "Anything, anything for Jesus," said the young man, not knowing what it meant. It was arranged that he should report the next day for duty.

The young man came at the appointed hour, and they placed two boards strapped together on his shoulders. On one board was printed John iii. 16 in full; on the other was printed a notice of the meeting then being held.

"Now," said Mr. Moody, "you must walk up and down these streets for Jesus and advertise the meeting." And the Swede went on smiling, happy that he could do something for one Who had saved him.

As he was walking down Clark Street—the boys throwing stones and mud at the board—a traveling man saw him and stopped to read the sign and watch the happy Swede. The result was the traveling man attended the meeting that night and was converted.

This traveling man had a splendid voice, and after his conversion he made it a rule to sing in the missions of the

cities which he visited in his travels. One night he was in the Bowery Mission in New York City, singing the gospel. Presently he noticed a young Jew come in and take a seat in the audience. Attracted by the singing, he had stepped into the hall, not knowing the character of the meeting. When he heard them singing about Jesus, the Jew became restless, for he had been taught to hate that name. The traveling man was watching him, and when finally the Jew started toward the door he was there to meet him. He led him into an adjoining room and spoke to him personally about Jesus as his Messiah and Saviour. The result

was that the Jew ultimately accepted Christ and found salvation.

In closing, Mr. Nathan said: "The young Swede lies in an unknown grave in Chicago; the traveling man, too, has gone to his reward; but I am that Jew, and am now a missionary in Africa, winning souls for Jesus. When we all stand before Him to receive our rewards according to our service, shall I receive all the reward for the souls won in Africa? How about the traveling man who led me to accept Christ? How about the Swede who did what he could for Jesus? Will he not receive his full reward because of his faithfulness?"—*The Presbyterian*.



Not long since, we had a letter from a friend, who gave an account of how a prominent man came to embrace the truth of the gospel. He was a leading attorney in connection with one of the largest corporations in this country. He had entertained liberal ideas, and attended a liberal church. He in some way obtained a copy of the Confession of Faith, studied it, compared it with the Bible, and concluded that it was both in harmony with the teachings of Scripture and with the experience of a man saved from sin, and he accepted it as an honest expression of his personal faith. He appeared before the session of one of our churches, and stated his accordance with the Confession of Faith, was received into membership, and afterward was ordained an elder, and is now serving the church with intelligence and fidelity. This is the way intelligent men used to define their faith. Their belief was no mere impulse; it was a conviction growing out of the knowledge of the truth concerning Jesus and His salvation. These became mighty men, and men of valor. The present tendency to reduce faith to a mere matter of charity, good feeling and amusement is breeding weaklings. We trust that this intelligent attorney is one of a whole company of men who will come forth from the modern confusion into a definite unshakable faith in God's Word and God's Son.—*The Presbyterian*.



John B. Gough, the great temperance orator, was for a certain period of his life very much perplexed as to certain problems of the religious life. When wrestling with the difficulty of accounting for the origin of sin and other similar perplexities, he consulted his friend, Dr. William Taylor, of New York. That wise pastor received him very kindly, and said: "John, lay these things on the shelf. We shall see light by and by, when God shall reveal to us the deep things of His wisdom." And he added these striking words: "The insoluble perplexities of unbelief are far greater than any that hover about faith and trust in God." The wisest attitude for the Christian is patient faith. As Dr. Horton once said, "Mystery is God's trade-mark." In God's own good time we shall learn the answer to the problem that now puzzles us.—*The Presbyterian*.

"Several years ago," writes a missionary, "while traveling on a little coasting steamer, I met an old fisherwoman to whom I gave a copy of the tract entitled, 'The God Who Makes the Seaweed.' She seemed much interested in it and asked me many questions before we parted.

"Some months later an evangelist went to preach at a fishing village on the west coast, and an old woman came up to him and said: 'Is your God, the God you worship, the "God who makes the seaweed"?'"

"At first he did not understand what she meant, but when she showed him the tract, he said: 'Yes, yes, He is.'

"'Well,' said she, 'since I received this tract, my son and I have tried to worship the "God who makes the seaweed"; but how to do it we did not know. You must please come and stay the night with us and teach us how to worship Him.'

"The evangelist accepted her invitation and afterward visited the village frequently; and in course of time not only the old woman and her son, but also a number of the other villagers became Christians as the result of the gift of that one little tract."—*Young Christian Worker*.



Dr. John G. Paton, missionary to the New Hebrides, tells how strong drink and tobacco were among the evils he encountered in laboring to convert the heathen cannibals of the Pacific isles. "Missi," said Youwili, one of his converts, "O Missi, I have used it so long, and I do like it so well; but if you say it makes Jesus angry with me, I will smash my pipe now and never smoke again." Dr. Paton told him what he thought of the habit. "But what could I say to Youwili," he added, "with thousands of white Christians at my back burning incense to that same idol every day of their lives?"—*Selected*.



Do I look into the future? Is there much of uncertainty and mystery hanging over it? Trust Him—all is marked out for me. Dangers will be averted, bewildering mazes will reveal themselves to be interlaced and interleaved with mercy. He leads sometimes darkly, sometimes sorrowfully, most frequently by crossed and circuitous paths we ourselves would not have chosen; but always wisely, always tenderly.—*J. R. Macduff*.



On Friday, September 12, 1913, there passed away from earth one of the most devoted missionaries of the Reformed Presbyterian Church, Mrs. W. W. Carithers, of the Indian Mission. After years of weary disease, borne with unaffected resignation to the will of the Redeemer, she has entered into eternal rest, and has heard the thrilling welcome, "Well done, good and faithful servant, enter into the joy of thy Lord." We record our sympathy with her daughter, Mrs. Ward, and her husband, Rev. W. W. Carithers, D.D., with whom she was so lovingly associated in the service of God, since the inception of the work among the Indians in Oklahoma.



To know one's self is an advantage; to correct one's self, a virtue; and to give thanks to God, the means to obtain success and perseverance.—*Bassuet*.

It is not the sight of our sinful heart that humbles us; it is a sight of Jesus Christ. "I am undone, for mine eyes have seen the King."—*Andrew Bonar*.

WOMEN'S DEPARTMENT.

Edited by Mrs. J. S. Martin and Mrs. T. H. Acheson.

THE PERIL OF MORMONISM.*

(Concluded.)

Lastly, Mormonism is a peril to American institutions because of the fanaticism of those who profess it. Every one knows to what excesses fanaticism will lead men. It is a little over fifty years since the Mountain Meadow massacre took place, when a party of emigrants from Arkansas were murdered. For this deed there were three reasons. First, Young had forbidden any person to pass through Utah. Second, an Arkansan had killed a Mormon official who had stolen this man's wife to add to the eight that he already possessed. Third, to steal \$70,000 worth of plunder.

Indians were hired to attack the party, who repulsed their attacks. After a three days' siege, a Mormon with a flag of truce offered them a safe conduct to Cedar City, which they accepted. The wounded and small children were put in wagons, the women and larger children sent on in advance, and the men required to surrender their arms, an armed Mormon marching by each man to *protect* him. An Indian ambush fell upon the women in advance, a signal was given and each Mormon shot his companion. The women and children were then massacred with all the horrors that revolt us when committed by the Turks. Only seventeen of the smaller children were left. Then these fanatics held a meeting of prayer and thanksgiving.

**Read at the Pittsburgh Presbyterian Missionary Convention last May and published by request.*

ing. What would it mean then should they come into power? A Mormon is not a Republican nor a Democrat; he will vote with either party, but always in the interests of Mormonism, and under the direction of his church.

For these reasons, then, their hostility to the U. S. Government, their steady growth, their perfect organization, their solidarity, and their fanaticism, Mormonism is a peril to American institutions.

But this system is also a peril to Christianity. And this first from its fair-seeming exterior. Were we to judge it simply by the thirteen articles which it presents to the world as its creed, there are few to which we could object. I think of but three, and some among us might assent even to parts of these. I refer to the eighth, ninth, and tenth. The eighth expresses belief in the Bible, and also in the Book of Mormon; the ninth declares belief in all that God has revealed, does now, and will reveal. That we can accept with an explanation. The tenth expresses belief in the literal gathering of Israel, and the restoration of the ten tribes, that Zion will be built on this continent, and that Christ will reign in person on this earth.

But when one comes to the authoritative explanation of these articles, which I presume is left until the convert is safely landed bodily and mentally, they are found to have a meaning quite at variance with that which appears on the surface. It is this insidious way of leading men into the toils which makes it a peril.

The second peril is that it offers im-

proved worldly conditions. Mohammedan fatalism has brought the Moslem world to a standstill. There is no progress where it holds sway, and it leaves desolation in its wake. The contrary is true to a large extent of Mormonism. Its devotees can show the desert made to blossom, and fabulous wealth stored away. To serve God, and at the same time attain to worldly prosperity is highly desirable. No wonder that many are led away by these conditions, and think that to them the promises are being fulfilled. Human nature loves riches and ease.

Again, Mormonism is perilous to Christianity because it degrades humanity. We are apt to dwell much on the degradation of woman, which is one of its results, but it brings degradation to man also. It ministers to the evil passions of our nature, and that in the guise of religious duty—Satan transforming himself into an angel of light. It ministers to ambition in the rule of the hierarchy. It ministers to lust in its doctrine of plural marriage, and renders man bestial under the name of service to God. Woman is degraded, but her degradation is set before her in such a light that it seems to her the noblest self-sacrifice; woman has a leaning that way, and she is told to put aside self, and think only of the glories that await those who are to people the world to all infinity.

When we add to this the teaching that her future life depends on him whom she calls her lord—for, if she offend him he has the power to refuse to raise her up at the last day—it is easy to see the reasons why women submit to those who hold such power in their hands.

It is a peril to Christianity because it ministers to man's pride in his blasphemously making himself equal with God—a god himself. He is so degraded that he is unable to comprehend such a God as

the Scripture reveals to us—"a spirit, infinite, eternal, unchangeable." He cannot look higher than himself. Here is the authoritative teaching of his church concerning God: "God Himself was once as we are now, and is an exalted man." "You have got to learn to be gods, the same as all the gods before you have done." "He"—Adam—"is our father and our god, and the only god with whom we have to do." "There is no other god in heaven, but that god who has flesh and bones." "Each god, through his wife, or wives, raises up a numerous family of sons and daughters, for each father and mother will be in a condition to multiply forever and ever." "Any one of these gods may create, organize and people and enjoy world upon worlds."

Of the Lord of Glory they say, "He was not begotten of the Holy Spirit." They declare that He was married to the two Marys and Martha at the wedding in Cana of Galilee, and to others of the women who were at the sepulchre.

To them the Holy Spirit is only one among the forces of nature, like electricity, magnetism, galvanism, etc., and is subject to the laws that govern matter, and is communicable only by the laying on of the hands of the Mormon priesthood.

The soul of man, the Mormon says, was not created, but co-existed with God. One might inquire with which of the multitude of gods? Smith in a sermon says, "God never did have power to create the spirit of man at all. The very idea lessens man in my estimation. I know better." Marvelous knowledge! Lessens *man!* Could blasphemous pride go further? Let God be naught, and man all in all.

I might multiply quotations, but to what end?

What I have said is sufficient to show that Mormonism is a peril to Christianity

in its plausible exterior, its appeal to the worst side of man—to his lust, his love of power, and to his pride—the sin that brought about the fall and all its fearful consequences. (MRS.) MARY E. METHENY.

AN ANNOUNCEMENT.

The annual meeting of the Women's Union Missionary Association of Allegheny County, Pa., was held in the Second Presbyterian Church, Pittsburgh, Sept. 25, at 2 and 7:45 P. M. An interesting program had been prepared. During "An Hour with the Missionaries," Mr. A. J. Khouri told in a very earnest and enthusiastic manner of the work he is conducting among the Syrians under the supervision of Pittsburgh R. P. Presbytery. He told of the encouragements and discouragements among his people. It was news to many in the audience to know that there are between two and three thousand Syrians in Pittsburgh. And *our mission* is the only one in their midst. The address of the evening was given by Rev. Benjamin S. Haywood, D.D., of Porto Rico, his subject being "A Vision of Life." Dr. Haywood is a speaker of power, and his audience felt there were many helpful suggestions to be put into practice, and to lead to a broader vision of the Christian life.

The Council of Women for Home Missions has issued a call for "Home Mission Week," Nov. 16 to 23, 1913.

The Union Missionary Association has arranged to observe the week, and on Thursday, Nov. 20, sectional meetings will be held in many parts of the city and throughout the county. On that day a meeting will be held at 2 P. M. in the Reformed Presbyterian Church, Eighth Street, Pittsburgh, and all the ladies in Pittsburgh Presbyterial are invited to attend. The program for this meeting will be sent out later.

On Saturday, Nov. 22, a mass meeting will be held in the Second Presbyterian Church, Eighth Street. May our prayer be that these meetings may be a blessing to us; that through us, others may be blessed.

MRS. R. C. WYLIE.

JUNIOR DEPARTMENT.

Topic: *Our Every Day Blessings.*

(Acts 14, 17.)

References.—Gen. 24, 35; Deut. 29, 5; Psalm 65, 9; Rom. 1, 20; Psa. 19, 1; Gen. 8, 22; Deut. 24, 19; Gen. 1, 29; Psa. 104, 14; Matt. 6, 26; Psa. 121, 3; Matt. 5, 45; Matt. 10, 29; Exod. 15, 26; Deut. 7, 15; Prov. 4, 22.

QUESTIONS TO ANSWER:

What are every day blessings?

Who sends them?

Why is rain a blessing?

What would happen if we did not have rain?

Why is fresh air a blessing?

What would our surroundings be like without sunshine?

What are some of our home blessings?

What would our town be like without schools and churches?

Do these blessings make us better or worse?

How can we make the best use of them?

What do we owe to God because of them?

Let the children talk over these questions and repeat Bible verses bearing on the subject. They could read Psalm 148, 1-13.

Tell the story of Paul and Barnabas at Lystra; of the healing of the lame man, and impress the fact of our being greatly blessed in having sound limbs and bodies. Our greatest blessing of the promised Saviour should be dwelt upon, and the importance of our accepting of this blessing in acknowledgment of God's goodness.

Have a season of sentence prayers, letting the children open and the superintendent closing, keeping in mind the topic.

CHILDREN'S DEPARTMENT.

Dear Children:

Last year we spent our time on the work that is being done in our different mission fields. This year we are going to study the people who come to our own country from other lands, and try to find out some ways in which we may help them. There is a little book called "Our Comrades from Other Lands"* which we will study from, and try to have one chapter for each lesson. The first chapter is about

HARD COAL AND BREAKER BOYS—

In the coal mine.

Under ground 700 feet.

The air purified by a shaft.

Divided into tunnels and rooms.

Cars, drawn by mules, carry the coal.

Two miners work in each room.

The rooms are 10 by 20 feet.

They work on their knees.

Their light is from a tiny lamp.

They risk their lives because

The air is poor;

The slate may fall;

The water may flood them out.

The people who mine are Slavs.

They are sturdy people, ready for work.

They receive 50 cents per day in their own land.

They can earn \$2 per day here by mining.

Thirty thousand lose their lives each year.

The boys take the fathers' places.

*The book, "Our Comrades from Other Lands," can be secured from U. P. Woman's Association, Publication Building, Ninth Street, Pittsburgh, Pa. Price, 25 cents.

They begin under fourteen years of age.

They sort the slate out of the coal.

They get 60 cents a day for this.

They should be in school.

They should be taught the gospel.

We need to send missionaries to them.

They need comfortable homes.

They need good cooking.

They need to be trained as Americans.

Our homes would be uncomfortable without heat.

We owe these people much for the dangers they meet, and the comfort they bring us.

MRS. ANNETTA G. WALLACE.

PROPOSED CHANGE IN SCHOOL WORK IN THE INDIAN MISSION.

Several years ago the country around the Indian Mission was opened to the white people, and they came in great numbers. As to whether this has been an advantage or not, there might be a difference of opinion, but it is certainly true that the coming of the whites did not make it any easier for the Mission workers. It has been very evident to those at the Indian Mission who were looking forward to the future that there would come a day when it would become necessary to face a change in the methods used in the work there. That day seems to have come and the Covenanters Church should do some very serious thinking and more serious praying that this change will be rightly planned and carried out.

This new phase of the work arises from the fact that the public school has reached a point where it is able to carry the Indian children along in such a way as to take the place of the secular work done in the Mission School rooms.

The question now is, would it not be better to discontinue the school, allow the Indian children to attend the regular

schools, putting the forces of the Mission and money now being spent in maintaining the school into more active camp work, perhaps having a large enough force in the field to visit the homes of the district covered by the Mission work now, as often as once each week. These workers would have under their supervision the general care of the homes, so that the children would go out each morning well dressed and prepared for their school work; they would help the members of the home to be ready to fill their places in the community and in the congregational work. This would require careful planning in the preparation for the work and very probably some trials in getting the proper equipment and adjustment to the work.

There are many advantages in this plan and some disadvantages, as there must always needs be. One of the great advantages is that the Indians would find it necessary to stay quietly in their homes, so that their children would be able to attend school regularly, and it would be a great help in overcoming the roving spirit that even at this date seems to call them away from their homes for days at a time. Another is that when the Indians and white children, who are now attending different schools, are grown to manhood and womanhood, they will of necessity be living in the same community, and it is much easier for them to begin the process of adjustment now than later on. There are some difficulties that have to be met in considering this new plan. Will the education that the children receive in the public schools be satisfac-

tory from the standpoint of religious teaching? Will the Mission have as great a hold on some of the more indifferent ones as it possibly would have if their children were in the Mission school? It seems to those who have thought the matter out, that the added force put on the house to house visitation would in a larger measure make up this lack and perhaps have many added advantages. If this change is made, it is not a backward movement, it is a long step forward. It will be bringing to these people, who only a score of years ago sat in darkness, new and greater opportunities, which they could not have accepted as lately as ten years ago.

When the Mission was started the people knew nothing about Christ, some had heard of an angry God, but no one knew of a tender Saviour's love, and they had no homes in which to live. Now there is a Covenanter congregation and everyone has heard, though all have not accepted Christ. In less than twenty-five years a congregation has been born and is almost able to stand alone.

MRS. D. C. WARD.

TREASURER'S NOTICE.

The members of the Women's Missionary Society of the Pittsburgh Presbytery are again reminded of the fact that the funds in the treasury are lower than ever before. A quarter payment for salary is due in a short time and not enough money in the treasury to meet it; hence liberal and prompt contributions are needed from all the auxiliary societies this year.

MRS. S. R. WILLS, Treas.



Prayer is the nearest approach to God, and the highest enjoyment of Him, that we are capable of in this life.—*William Law*.

“Who can compute the worth of that single jewel, ‘Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you?’”—*C. H. Spurgeon*.

EDITORIAL NOTES.

OLIVE TREES will be published during 1914 from 327 West 56th Street, New York. And the publisher would like to have the names of subscribers for that year before the end of December, 1913, that he may know how large an edition will be required for January, 1914. If not convenient, cash renewals need not be forwarded till after the New Year.



A special meeting of the Board of Foreign Missions was held in New York, Tuesday, Oct. 14, 1913. The following extract from the official records has been sent to us by the Recording Secretary, Rev. F. M. Foster, Ph.D., for publication:

"The Corresponding Secretary read letters from Dr. Jean McBurney in which she stated that she felt it her duty to 'investigate' (i. e., become a disciple of) Christian Science, and that she resigned as Medical Missionary.

"At this point the Board engaged in a season of prayer, Mr. O'Neill, Dr. Robb and Mr. Sommerville leading.

"After careful deliberation and long consideration of the whole matter, and the reading of numerous letters, it was moved and passed that the resignation of Dr. Jean McBurney as Medical Missionary be and hereby is accepted.

"This motion was passed in the earnest expectation and hope that Dr. McBurney will be brought back to the truth, and that the Lord will bring her back the Board will most earnestly pray.

"The following was offered by the Corresponding Secretary and was added to the minute:

"While we put on record an appreciation of the excellent work Dr. Jean McBurney has done as Medical Missionary

in China, we regret exceedingly that she has been deceived into turning aside from the truth to fables, counting as worthy of acceptance teaching that involves a tacit denial of the whole substitutionary work of Christ; and we shall not cease to pray that she may be led by the Spirit of God to return to the truth and resolutely refuse in future to offer a divided allegiance to Him who is the Sovereign Lord and only Saviour of men, avoiding opposition of science falsely so called, which some professing have erred concerning the faith.'"



The Board of Foreign Missions calls for the following laborers for the Levant:

Two physicians and surgeons (men): one to be associated with Dr. Balph in Latakia and relieve him from itineration, and the other for Suadia.

Two trained nurses: one for Latakia Hospital, and the other for Mersina Hospital; and

Two teachers (young women): one for Mersina, Asia Minor, and the other for Suadia, Syria.

Write for application blanks to the Corresponding Secretary, R. M. Sommerville, 327 West 56th Street, New York.



OLIVE TREES received during September and October and passed on to Dr. S. A. S. Metheny the following contributions for Foreign Missions:

\$10 from L. M. Society, Oakdale Congregation, Ill., for any department of the work in Latakia, Syria;

\$8 from the Sabbath School of the First Presbyterian Church, of Vassar, Mich., for the girls' school at Tak Hing, China, of which Miss Jennie Dean has charge;

\$130.50 from the Young People's Society of Christian Endeavor, and some members of the Second New York, to aid in erecting a new missionary home in Latakia, Syria;

\$50 from Mrs. Elizabeth Sommerville to the fund for erection of a home for Rev. Samuel Edgar and family in Latakia, Syria, a thank-offering for the preservation of her life in an hour of extreme peril.



Movements of missionaries:

Mrs. J. M. Wright sailed for China October 1, 1913.

Cable announces that Rev. Samuel Edgar and family reached Latakia, Syria, Oct. 15, 1913. All well.

Dr. J. M. Dickson, of Cambridge, Mass., who has been appointed medical missionary to Loh Ting, S. China, plans to leave for the field on the S. S. Mont-eagle, listed to sail from Vancouver, Dec. 10, 1913.



Some years ago the Pittsburgh Presbyterial Missionary Society of the Reformed Presbyterian Church undertook to raise a fund for the erection of a church edifice in Latakia, Syria. This enterprise received the hearty endorsement of the Foreign Board, and at once instructions were sent to the field to have plans prepared, secure a permit from the Turkish government, and forward an estimate of the cost of the proposed building. The estimate was \$12,000, and the Board did not feel justified in expending so large a sum for that purpose in Latakia. Accordingly, a committee was appointed to communicate with the Executive of the Presbyterial and ascertain whether they would agree to turn over the money to be used in repairing and remodeling the old chapel, and in securing suitable homes for the missionaries. To this proposal the Executive cheerfully assented, provided that the donors were willing to have their

contributions used in that way. This statement is made at the request of the Secretary of the Society, for the information of contributors to the original fund.



On returning to New York after the holidays we found on our table a book from the George H. Doran Company:
THE CHURCH AND THE YOUNG MAN'S GAME.

While there is much in this little volume to commend, and obviously the author, F. J. Milnes, President of the National Indoor Game Association, has the welfare of the young in view, there is much in it that, with our ideas of church work, we cannot endorse. We prefer the means of winning the young from the world to the service of God that Christ, the Lord, has laid down for our guidance, to the devices of men, however distinguished for their spiritual attainments, and however pure their motives and popular their teaching. We are not opposed to billiards or other games of skill, and believe it would be well to afford opportunities and provide places where young people could gather, without being exposed to temptation, for the intercourse that the social side of our nature demands. We are in full sympathy with the idea that "a play-room is as essential as a dining room in every home," and that "a playless home loses its boys." We are ready to say with Schiller, that "man plays only when he is human, and reaches full humanity only when he plays," but we repudiate the sentiment of Mr. Milnes that "a young man's favorite game is the halter by which he may be led, and the Church that lays hold of it not only leads the young man, but incidentally seizes her own life preserver." We object to having our places of worship turned into places of amusement. Imagine Paul, the most successful evangelist in history, insisting that

in every locality where he planted churches, he must have church edifices with billiard tables, and a room set apart for dancing. What is needed, in our judgment, to secure the attendance of young men and women or boys and girls upon public worship and other religious services on the Sabbath, is not social gatherings for games and other forms of amusement on week days, but the fulfillment of the grand promise recorded for our encouragement in Christian work in Isaiah 44, 3-5: "I will pour My Spirit upon thy seed, and My blessing upon thine offspring; and they shall spring up as among the grass and as willows by the water courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."

We cannot then endorse this volume, for we do not honestly believe that it contains 75 cents worth of wholesome instruction. At the same time, we are glad to know that it is not a fair specimen of the literature published by the George H. Doran Company. Only a short time ago we bought D. Crawford's "Thinking Black," one of the most notable mission-

ary books of the year, and found it worth far more than the two dollars we paid for it. And in glancing over an advance copy of their autumn announcements kindly sent us, we notice many other volumes that we should like to have in our library, such as:

"The History and Literature of the Early Church," by Prof. James Voe, D.D. \$1 net.

"Under the Redeeming Aegis," by Henry C. Mabie, D.D. 75 cents net.

"Efficiency in the Sunday School," by Frederic Cope, A.M., D.D., \$1 net.

"Philippian and Colossian Studies," by H. C. G. Moule, D.D.

"Souls in Action: In the Crucible of the New Life; Expanding the Narrative of 'Twice Born Men,'" and "The Rising Dawn," both by Harold Begbie. \$1.25 net.

"The Lawbringers," by G. B. Lancaster. \$1.35 net.

"St. Paul and the Mystery of Religion." \$1.50 net.

"Courtin' Christina," by J. J. Bell. \$1 net,

with which any one for a few dollars can enrich his library.



A rather amusing example of the indifference of Chinese Christians to the denominational distinctions which prevail in America is reported from the Union Theological Seminary, which has been established in Nanking. As a basis of the union it was agreed that each mission would maintain a separate class for teaching its own denominational polity. But the students won't stay divided into these denominational classes. Presbyterians go into the class which studies Methodist discipline, and Methodists attend the class engaged on the Westminster Confession. The students want to know all about the churches.—*The Continent.*



It is always easier to begin than to continue, to work than to wait, to mount up with wings of eagles than to walk and not faint. The years of our youth, when our hearts are full of dreams and we are eager and active in the fields of high endeavor, do not strain us so much as the years when our steps are slow and we can only wait. Yet God remembers us. He understands the strain of our waiting hearts. He has His own time. We have but to tarry the Lord's leisure, and in due course God will remember us and all others who are the burden of our hearts.—*Dr. Clow.*

FOREIGN MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1913.

REV. JAS. S. STEWART, D. D..... }
 REV. SAMUEL EDGAR..... }
 J. M. BALPH, M. D., on furlough.. } *Latakia, Syria.*
 MISS MATTIE R. WYLIE..... }
 MISS MAGGIE B. EDGAR..... }
 MISS FLORENCE MEARNs..... }

REV. ROBERT E. WILLSON..... }
 REV. ANDREW J. MCFARLAND..... }
 JOHN PEOPLES, M. D., on furlough } *Mersina, Asia Minor.*
 J. FRENCH CARITHERS..... }
 MISS EVADNA M. STERRETT..... }
 MISS ELMA FRENCH..... }

REV. WALTER MCCARROLL..... }
 MR. ROY ESMOND SMITH..... } *Larnaca, Cyprus.*
 MR. DWIGHT CONNER..... }

CALVIN MCCARROLL, M. D..... *Nicosia, Cyprus.*

REV. A. I. ROBB, D. D..... }
 REV. J. K. ROBB..... }
 REV. JULIUS KEMPF..... }
 REV. D. R. TAGGART..... }
 REV. WILLIAM M. ROBB, on furlough }
 J. M. WRIGHT, M. D..... } *Tak Hing Chau, West River,*
 MISS KATE MCBURNEY, M. D..... } *South China.*
 MISS IDA M. SCOTT, M. D. on furlough }
 MISS ANNIE J. ROBINSON..... }
 MISS MARY R. ADAMS..... }
 MISS ELLA MARGARET STEWART ... }
 MISS JENNIE DEAN..... }

MISS ROSE HUSTON..... }
 REV. ERNEST C. MITCHELL..... } *Loh Ting, South China.*
 J. M. DICKSON, ESQ., M. D..... }

HOME MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1913.

REV. W. W. CARITHERS, *Indian Mission,*
Apache, O. T.

REV. W. J. SANDERSON, *Southern Mission,*
Selma, Ala.

REV. R. A. BLAIR, *Jewish Mission,*
800 So. Fifth Street, Philadelphia, Pa.

POST OFFICE ADDRESSES OF TREASURERS.

Syrian Mission, Mission in China and Church Erection—Dr. S. A. S. Metheny, 617 N. 43d Street, Philadelphia, Pa.

Domestic Mission; Southern Mission; Indian Mission; Testimony Bearing; Sustentation; Theological Seminary; Ministers', Widows' and Orphans' Fund; Literary; Students' Aid—Mr. J. S. Tibby, 411 Penn Building, Pittsburg, Pa.

Jewish Mission—Dr. S. A. S. Metheny, 617 N. 43d Street, Philadelphia, Pa.

Aged People's Home—Mrs. A. G. Wallace, 235 Fourth Ave., Pittsburg, Pa.

National Reform—Mr. J. S. Tibby, 411 Penn Building, Pittsburg, Pa.

Transportation Agency Board of Foreign Missions Reformed Presbyterian Church

All questions relating to Railway and Steamship Rates
for Missionaries and Freight should be addressed to

WILLIAM G. CARSON,

205 SOUTH 42d STREET,
PHILADELPHIA, PA.

Telephone, 785 Morningside

WM. McCLEAN'S SON

Undertaker and Embalmer

508 WEST 134th STREET

ROBERT L. McCLEAN

NEW YORK

OLIVE TREES will continue
to be published (D. V.), to the close
of 1914, from

327 WEST 56th STREET,
NEW YORK.

Telephone, 2700 Worth.

Established 1860.

THE J. W. PRATT CO.

Printers and
Manufacturing Stationers,

52 to 58 DUANE STREET,

NEW YORK.

MACKEOWN'S

EYESIGHT TESTING ROOMS
FOR SPECTACLES

26½ East 33d Street, New York

Telephone, 6363 Madison Square

26½ East 42d Street.

JAMES S. TIBBY

408 PENN
BUILDING

Pittsburg, Pa.

SELLS THE FOLLOWING COVENANTER LITERATURE

PSALM BOOKS (old and new versions), TESTIMONY,
BOOK OF DISCIPLINE, MINUTES OF SYNOD, CON-
FESSION OF FAITH, CATECHISMS, TALES OF
COVENANTERS, POETS and POETRY, ROMANISM
ANALYZED, HISTORY OF THE TRIAL, 1891

WRITE FOR PRICES
